

NEED FOR THE GOD-CONSCIOUS PERSONS

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SHABAD GURU SURAT DHUN CHELA

MEDITATION ON THE DIVINE NAME

RIDH SIDH AWARA SAD

THE SEHAJ AWASTHA

KAMAL FAQIRI

UNBHAV PARKASH



NEED FOR THE GOD-CONSCIOUS PERSONS

Right since its creation, the world has always been in need of prophets, divine messengers, saints and sages for the upliftment of mankind and acquisition of the Divine Peace by extinguishing the fire of lust, avarice, wrath and vanity from human hearts. From the very beginning, such divinely inspired persons have from time to time come to the stage of the universe to perform their desired roles and to accomplish their divinely ordained missions. They themselves sing spiritual hymns and meditate on the Divine Name and inspire others to do the same. They thus guide the materially bewildered humanity on to the right path. Sri Guru Ram Das Ji (fourth Guru Nanak) in Paori Vadhans Ki Var Mahala 4 (Guru Granth Sahib), mentions the divine deeds and glories of such holy persons as follows:

Vadhans Ki Var Mahla 4 Paori

Gurmukh Prahlad Jap Hat Gat Paai

Gurmukh Janak Har Naam Liv Laai

Gurmukh Vashist Har Updesh Sonaai

Bin Gur Har Naam Na Kine Paaya Mere Bhai

Gurmukh Har Bhagat Har Aap Lahaai. (591)

Prahlad (a devotee, who withstood the wrath of his ethiest father), attained the Supreme Spiritual Bliss and state of God consciousness through the recitation of the Divine Name with extreme love and devotion.

Janak (the saintly king, father-in-law of Lord Rama), became God conscious and at one with the Divine through meditation on the Divine Name.

Vashist (the sage, spiritual instructor of Lord Rama), realized the God within and spread the Divine Knowledge.

O'Brother, none ever could realize the God within without the spiritual guidance of the Guru (The Divine Master and Teacher).

Through the guidance of the God conscious, the Lord makes himself manifest to the devotees.

*Sant Prahalad Ki Paij Jin Raakhi
Harnakhas Nakh Bidareo. (856)*

The Almighty saved saint Prahalad from the cruel clutches of his father, King Harnakash, whose sins became sharp nails to tear him to death. The King Harnakash, proclaiming himself as Psuedo God, asked everybody to recite his name rather than to meditate on the Divine Name. His son, Prahlad challenged his psuedo-godly authority and thus on this account was tortured by his father.

*Keyaa Apradh Sant Hai Keena
Bandh Pot Kuncher Ko Deenaa. (871)*

What sin has the saint (Kabir) committed that making him into a bundle, he was thrown before an elephant to be crushed to death. The saint Kabir used to refute the Non-Divine rituals framed by the psuedo-godly persons pretending to be the custodians of the Islam religion for their own selfish ends. All these persons convinced the Mohamadon king of that era to kill Kafir (atheist) Kabir by getting him crushed by a ferocious elephant. As such, he was tied into a bundle and thrown before the trained elephant to be crushed to death. Lo, the ferocious elephant spontaneously calmed down, saluted the saint Kabir with

reverence and ran away according to the Divine Instructions perceived within.

In spiritualism, India has attained a very high status and this country is known as the land of great saints and sages (Gurus and Rishi Munis). Besides Lord Rama, Krishna, Vashist, Prahlad and Budha, many great saints like Bhagat Kabir, Namdev, Ravidas, Farid and several others have blessed this land in the recent past. The ten Gurus (from Guru Nanak Dev Ji to Guru Gobind Singh Ji). Have created a spiritual revolution through which even the down-trodden and commoners have been inspired to tread the Divine Path.

All the ten Gurus (from Guru Nanak Dev Ji to Guru Gobind Singh Ji) blessed the mankind with the gift of the divine name. Those, who realized the Divine within, were called Gurmukhs and were given the right of showing the divine path to the seekers of the ultimate Truth.

Guru Nanak Dev Ji blessed a thief Bhumia to attain God consciousness through meditation on the Divine Name and directed him to guide others to do so. Similarly, Bhai Lalo (a poor carpenter), Salis Rai Jauhari, Adhraka Golam, Jhanda Bhadi, Devloot (King of demons), Kauda Rakash, Raja Shiv Nav (The King of Lakshdweep Islands) and many others were blessed by Guru Nanak Dev Ji Maharaj with the Divine Grace and bestowed the authority to show the Path of spiritual realization to seekers of the Truth, Guru Amar Dass Ji established 22 Manjies (Divine seats or centres) and 52 Pirhies (Divine sub-seats)-two-tier spiritual seats of the God conscious persons for showing the path of God Realization to the mankind through meditation on the Divine Name. The Tenth Guru authorised Bhai Nand Lal ji (Great Saintly poet), Sahib Ram Kaur (Baba Gurbaksh Singh Ji after baptism with Amrit), Bhai Mani Singh Ji a great martyr, whose body was

cut into pieces bit by bit, and other God conscious Sikhs to show was cut into pieces bit by bit, and other God conscious Sikhs to show the path of the God realization within to the seekers of Truth. Guru Gobind Singh Ji in his Gurbani says, Khalsa (who has become at one with the God) is my perfect true Divine master (the teacher who is God conscious and sees him both within And without) and Khalsa is my affectionate Divine friend." Nay! Nay! Khalsa is my perfect Divine Master (Satgur The true Divine teacher who is God conscious and sees him both within and without).

*"Khalsa Mera Satgur Poora
Khalsa Mero Saajan Soora"
(Guru Gobind Singh)*

*"Aatam Rus Jeh Janhea So Hai Khalsa Dev
Prabh Mae Mo Mae Tas Mae Ranchak Nahi Bhaev"
(Guru Gobind Singh)*

He, who has realized the God within, becomes at one with the Divine. There is not a trace of spiritual difference between the God, myself (Guru Gobind Singh Ji) and the Khalsa (who has realized God within).

Guru Gobind Singh Ji Maharaj further enunciates the definition and the characteristics of the Khalsa (the God conscious persons):-

*Jaagat Jot Japai Nis Baasar
Ek Bina Mann Naik Na Aanai.
Pooran Prem Parteet Sajai
Bhat Gor Marie Mut Bhuul Na Manai.
Tirth Daan Deya Tup Sanjam
Ek Bina Neh Ek Pachhaanai.
Pooran Jot Jagai Ghat Mai*

Tub Khalsa Tahe Nakhals Jaanai.
(Guru Gobind Singh)

He, who meditates on the all-pervading Divine Light day and night and discards all else from his mind, never severs from the thought of one God from his mind;

He, who has full love, devotion and confidence in God, does not put his faith even, by mistake, in fasting or the graves of Muslim saints, Hindu crematoriums or jogis' places of scriptures or hermits and monastries;

He, who recognizes only one God no pilgrimages, alms giving, non-destruction of life, panances, austerities or self-restraint;

Such a blessed person, within whom shines the radiant light of the perfect Divine One, is then only called spiritually true and pure one i.e. the Khalsa (the God conscious person).

The Gurbani in the Adi Sri Guru Granth Sahib Ji also stresses upon the need of the God-conscious persons for the seekers of truth.

Dhanasari Mehla 5 Ghar 6 Ast Padi
Ik Onkar Sat Guru Prasad
Jo Jo Juni Aayo The The Urjhaayo
Maanas Janam Sanjog Paaya.
Taki Hai Oat Saadh Rakho De Kar Haath
Kar Kirpaa Meloh Har Raaya. 1
Anik Janam Bharam Thit Nai Paai.
Karo sewa Gur Laago Charan Govind Ji Kaa
Maarag Dehi Ji Bataai. Rahaao.
Anik Oppaw Karo Maaya Ko Bachit Dharo
Meri Meri Karat Sad Hi Wihawai.

*Koi Aiso Rey Bhate Sant Meri Laahai Sagal Chint
 Thakur Seo Merah Rang Lawai. 2
 Paare Rey Sagal Baid Neh Chuke Man Bhaid
 Ik Khin Na Dhireh Mere Ghar Ke Panchaa
 Koi Aiso Rey Bhagat Jo Maaya Te Rehat
 Ik Amrit Naam Mere Ridhe Sinchaa 3
 Jete Rey Tirth Nai Ahnbudh Mail Laye
 Ghar Ko Thakur Ik Til Na Manai.
 Kad Pawo Sadh Sang Har Har Sadaa Anand
 Gyaan Anjan Meraa Man Isnaane. 4
 Sagal Asaram Keene Mannuaa Neh Pateene
 Bibekheen Dehi Dhoeay.
 Koi Paaiai Rey Purkh Bidhataa
 Parbraham Kai Rang Raata
 Mere Man Ki Durmat Mal Kohey. 5
 Karam Dharam Jugtaa Nimakh Na Het Kartaa
 Garb Garb Pare Kahi Na Lekhai.
 Jis Bhetiai Saphal Murat Karai Sada Kirat
 Gur Prasad Kou Netroh Pekhai. 6
 Manhath Jo Kammawai Til Na Lekhai Paawai
 Bagal Jio Dhiaan Laawai Maaya Rey Dhaari.
 Koi Aiso Reh Sukh Daai Prabh Ki Katha Saonai
 Tis Bhete Gat Hoy Himaari. 7
 Suparsann Gopal Raay Kaate Rey Bandhan Maaye
 Gur Ke Sabad Mera Man Raata.
 Sadaa Sadaa Anand Bheteo Nirbhai Govind
 Sukh Nanak Laadhe Har Charan Prataa. 8
 Saphal Saphal Bhyee Jaatra.
 Aawan Jan Rehe Mille Saadha. (687)*

There is but one all embracing and All powerful Divinity. He can be realized through the grace of the guru (God conscious teacher).

All the living beings who come into existence are entangled in the worldly affairs according to their nature of birth, but human life is supreme which is obtained only with the grace of God. O' Divine Master, I have taken your refuge, kindly provide me your Divine shelter and protection (from the worldly egos and attachments) and shower your Grace and blessings to make me one with the divine truth.

After wandering through innumerable births, still we have not attained spiritual bliss. O' Divine Master, I humbly submit myself to you and beg to show me the Divine path.

So far, all my efforts have been to acquire and cherish the worldly wealth and always have been to craving for this, and thereby been entangled in it all the time. I pray that I may be blessed with the company of such God conscious person who helps me to shed off all my worldly anxieties and makes me enshrine love for the almighty.

After studying all the Vedas, I could not get my doubts cleared about the Divine Truth. And my mind always remained over-powered by the Divine Truth. And my mind always remained over-powered by the five evils of lust, anger, worldly greed, attachments and ego. I yearn for the grace of the divine person, free from all the worldly attachments, who may bless me with the nectar of the Divine Name.

The more I bathe at the pilgrimages, the more I gather the evils of ego and arrogance and remain always indifferent from the God. I am ever-longing for the company of the blessed ones, always having the grace of the Divine Name within so that my mind gets immersed in the spiritual bliss.

I have practiced all the religious rituals but my mind did not get the Divine Solace, because I only used to clean the body devoid of the Divine Love. May I get a chance to having the company of a divine person imbibed with the supreme Lord's Love, who shall eradicate the evil and filthy impressions from my mind.

That person is worthless who is attached to the pseudo-religious rituals, does not have Divine Love even for a moment and is always puffed up with excessive ego. He, who comes in the company of the Divine Master always sings the glory of the Lord, gets Divine Wisdom of seeing One-in-all and the All-in-One with His grace.

While one tries to get the occult powers through the obstinacy of his mind for acquiring worldly wealth are of no avail for acquiring the Divine Virtues. Such a person is just like a crane who undergoes severe penance of standing even on one leg but is full with greed and craving to catch the fish. Is there any Divine person who bestows upon me (the seeker of truth), the Holy peace by reciting the holy hymns of the God, whose pious company I long for the spiritual bliss.

As soon as my mind got engrossed in the holy teachings of the Divine Master, the Almighty Lord showered all his blessings and freed me from the bonds of worldly evils. Nanak says that with humble submission and meditation on the Divine Name, one always gets imbued with the eternal bliss.

My life pilgrimage become extremely fruitful, as I got salvation from birth and rebirth cycles through the grace of my divine Master.

Kar Saadh Anjuli Pun Waddaa Hae

Kar Dhandot Pun Waddaa Hae (13)

To mae obeisance with folded hands and to completely submit unto the who has realized the God within and without, is an act of divine merit.

Charan Saadh Ke Dhoy Dhoy Pio

Arp Saadh Ko Apana Jio

Saadh Ki Dhur Karho Isnaan

Saadh upper Jaaiai Kurbaan (283)

The searcher after truth should completely submit to the God conscious person and drink the wash of his feet i.e. devotedly follow His divine teachings. Take bath in the dust of the saints feet i.e. lose ego, and engross thyself in Divine Humility. Sacrifice thyself to the Holy i.e. lose thy identity and mergo thyself into the Divine Light.

Saadh Kai Sang Nahi Kichh Ghall

Darsan Bhetat Hot Nihaal (272)

In the company of the saints, if one follows the divine teachings in letter and spirit, he is not required to put his body to various sufferings and stresses i.e. Jap Tap in the name of God for getting salvation. One gets spiritual bliss by beholding and meeting the Divine Master i.e. by complete submission to His Divine commands and following these in letter and spirit.

Jae Ko bachan Kammawai Santan Kaa

So Gurprasaddi Tariiai. (747)

He, who faithfully follows and practises the teachings of the God conscious person, overcomes the five evils of lust, anger, greed attachment and ego, by His Grace.

Paarbrahm Saadh Ridh Basse
Nanak Udhre Saadh Sun Rasse (272)

Nanak says that he, who listens in ecstasy the teaching of the holy, is liberated. Because the supreme Lord resides in the soul of the God-conscious person.

Nanak Kahat Sunho Rey Loga
Sant Rassan Ko Bashiauo. (700)

Nanak says, O' people! listen, the Divine Lord dwells on the tongue of saints. That the saints are the true messengers of the Divine Lord.

We all know very well that for learning of any kind of trade whether blacksmithy or carpentry, there is a need of A teacher-taught relationship. In education, there is a need for a person better educated than the one who wants to learn. In the same way, for seekers of truth, there is a need for the company of God-conscious persons (Sadh sangat).

Depending upon his intelligence and devotion, the student can himself learn to a certain extent from the worldly books, but for understanding of specific points, he also needs the help of a teacher. In the same way, every seeker of the Ultimate Truth, depending upon his love for God, can have to that extent an understanding of the Divine path through the recitation of Gurbani, but for insight of some special spiritual points, there is always a need for the company of God-conscious person (Sadh sangat), who have moulded their lives as per the teachings of gurbani and the Gurmukhs who have become one with the God by completely shedding off their ego :

*Gur Ka Bachan Basai Ji Naalae.
Jal Nahi dobai Tasker Nahi Laewai
Bhahae Na Saakae Jalai. (679)*

I have acquired the divine wealth by following and practising the divine teachings of my Guru in letter and spirit. Neither the water can wash away this wealth nor the fire can burn it and nor a thief can steal it.

The God-conscious persons have crossed the worldly ocean of ego and lust by realising God within and have become eligible for showing and realising God with in and have become eligible for showing and leading the spiritual path to others through recitation of the Holy sri Granth Sahib Ji Maharaj with full devotion.

*Sansaa Eho Sansar Hai
Sutean Rain Vihaay (36)*

The world is an illusion but everybody has taken it true and thus entangled in this. No body is trying to realise the divine truth and rather passes away his whole valuable life in the illusionary sleep.

To get salvation from worldly bondage, i.e. five evils, the saints, sages and seers give guidance to the seekers of truth in the same way as an experienced pilot of a ship raises buoys after through search in the sea for safe passage of he ships. The ship reaches safely if it passes through the signs of these buoys, otherwise it gets wrecked by striking against hidden stones, rocks or is caught in sand or swamps.

The thing is very clear and is in accordance with the spiritual (Gurmat) guidance of Sikhism. Gurmukh (the God conscious person) had been preaching the gurmat from the very

beginning and provides guidance to the commoners under the holy command of guru Nanak Dev ji and other ten Gurus from time to time. In the same way, the gurmukhs under command of Adi Sri Guru Granth Sahib Ji Maharaj, the present guru of the Sikhs, are carrying out the Divine mission and the gurmat preaching according to the Divine order (Alahi Hukam).

*Guru Sikh Sikh Guru Hai Eko Gur Updes Chalaai.
Raam Naam Man hirdal Dewai Nanak Milan Sobhaai
(444)*

When the sikh follows the divine teachings of the Guru with intense love and devotion, he loses his ego and identity and becomes one with his Divine Master (the Guru). Thus, in spiritual realm, there remains no spiritual difference between the disciple and the preceptor. Such a divine disciple disseminates the same teachings to other seekers of the Ultimate Truth, as the preceptor himself.

Guru Nanak says that He inculcates the Divine Name in the subconscious mind of the disciple who merges himself with the Divine by reciting the Divine Name.

*Jan Nanak Dhur Mangai Tis Gursikh Ki
Jo Aap Japai Avreh Naam Japavai. (306)*

Nanak begs for the dust of the feet of that Gursikh (the God conscious one), who himself meditates on the Divine Name and shows others the path of doing so.

In this way, Gurmukhs (the God conscious persons), under the command of the shabad Guru, Shri Guru Granth Sahib Ji, would always continue to spread and inculcate the truth of the Divine Word (Gur shabad) and help the seekers of the

truth in their pursuit. The point worth considering is that those who say that there is no Gurmukh and saint in the spiritual regime of Guru Nanak, they are not admiring their Guru, rather they are undermining His capabilities. The lack of a devoted perfect student in the school of a perfect and competent teacher is a reapproach rather than an appreciation of such a teacher.

On the contrary, the persons who become egoistic after acquiring occult powers (Ridhi, Sidhi) are not entitled to be called Gurmukhs, or Saints. The commandment of the satguru is:-

*Hau Hau Mae Mae Vichau Khowai
Dooja Maetai Aeko Howai. (943)*

Through meditation, on the Divine Name, with all humility, when one sheds off his ego and loses his personal identity, duality and illusion ness, one merges with the Divine Reality and becomes one with Him.

*Jab Ham Hotae Tab Tum Nahi
Ab Tum Hoh Hum Nahi. (339)*

When I was egoistic, O' God! my devil mind was not realizing your presence. Now with meditation on the Divine Name and with your Divine Grace, my ego has completely vanished and myself has merged with thyself and realised the Divine Reality both within and without.

*Kabir Toon Toon Karta Toon Hua
Mujh Meh Raha Na Hoon.
Jab Aapa Parka Mit Gaya
Jab Daekan Tut Toon.*

Kabir says that by reciting the divine Name day and night, I have shed off my ego and identity and become atone with the God. With the vanishing of duality and illusionness, I have realized your Omnipresence.

Thus, only those persons are entitled to be called spiritualists (Gurmukh, Saint, Sadhu and Faqir) who have completely shed off their ego and who do not have even a trace of falsehood and duality, whose individuality has been immersed in the All-prevading Guru Nanak, and in whom the unending Divine Devotion and love for *Shabad Guru Surat Thun Chela* (unending meditation on the Divine Name) is continuously vibrating.

Such kind of reverend persons do not show of themselves but with the God's Will, the seekers of truth trace them out with the miracles of telepathy. Then, the All-prevading God proclaims them as per the need of the hour.

*Har Aapni Wadiaeyee Bhawdi
Jan Kaa Jaikar Karaayee. (652)*

God wants the mankind to realize and worship the Divine Truth which is revealed through his blessed ones, who are thus reversed and respected.

Guru Arjan Dev ji says about such type of spiritually engrossed persons:-

*Jo Jaanai Tis Sadaa Sukh Hoy
Aap Milai Laye Prabh Soy
Oh Dhanwant Kulwant Patwant
Jeewan Mukat Jis Ridde Bhagwant*

Dhan Dhan Dhan Jan Aayaa

*Jis Parsad Sabh Jagat Trayaa
Jan Aawan Kaa Ihai Suaao
Jan Kai Sang Chit Aawai Naao
Aap Mukat Mukat Kare Sansaar
Nanak Tis Jan Ko Sadaa Namaskar (294)*

He who realizes him, obtains eternal peace. The Lord blends him with Himself. He, who has realized the God within, is really wealthy, of high status, honourable and attains salvation. Highly acclaimed is the advent of a God conscious person with Thy Grace, the entire mankind has been shown the Divine Path to realise the divine Truth. The Almighty has sent the God conscious person with the sole aim and objective of inspiring the mankind to follow the Divine Path and meditate on the Divine Name. Nanak ever makes an obeisance to him who himself is emancipated and emancipates the world.

Such type of convention has been prevailing from the very beginning and this shall continue for times to come. Where there is no falsehood and egoism, there is a complete union of mind with the Divine Name in a smooth and natural way, that is the true holy congregation, and only then one will be able to have complete and perfect understanding of the way of the realization of the Divine within.

*Gauri Mehla 5
Prabh Milbe Ko Preet Man Laagi.
Paai Lago Mohe Karo Benti
Kou Sant Mile Bad Bhaagi. Rahao
Man Arpo Dhan Raakho Aage
Man Ki Mat Mohe Sagal Tyaagi.
Jo Prabh Ki Har Kathaa Sonawai
Andin Phiro Tis Pichhae Waraagi.
Purab Karam Ankur Jab Pargate*

*Bheteo Purkh Rasik Bairaagi.
Mityo Andher Milat Har Nanak
Janam Janam Ki Soi Jaagi. 2.2 (204)*

I am awfully longing for realization of the God within. If by great good luck, I am blessed with the company of a God conscious person, I will completely submit myself to him. I would whole-heartedly follow the Divine Command of the blessed one, without any worldly motive and attachment, who shows me the Divine Path.

When the holy deeds of my previous births helped me to meditate on the Divine Name, I met my Divine Master who is all-pervasive and detached. Nanak says that with the union of God, all the darkness vanished and divine awakesness dawned upon me.

But, how can a person, who has been unable to shed off his ego, falsehood and individuality, remove the doubts of the seeker for the realization of the Divine Truth.

*Kabir Maai Moondau Teh Guru Ki
Jaa Te Bharam Naa Jai (1370)*

Kabir says that a false and pseudo godman through whom doubts for realization of the Divine Truth are not dispelled, be discarded. The mother gave birth to such a misleading devil is condemned.

*Guru Sadaae Agyaani Andhaa
Kis Oh Marg Paae. (491)*

An ignorant pseudo holyman, who pretends to have the divine knowledge, could badly mislead seekers after truth.

*Andha Kai Raahe Dasaai
Andha Hoae So Jaae (954)*

Only the fools follow the teachings of the ignorants. How a duffer leader pretending to be a wise person, can know the right way to lead others?

*Andha Aagu Je Thiai Kio Paadher Jaanai
Aap Mussai Mat Hochhai Kio Raah Pachhaanai (767)*

If the blind man be the Leader, how shall he know the right way? Paltry is his understanding. He himself is bewildered and followers are lead astray.

Jo dobando Aap so tarae Kin Khae (1101)

He who himself is drowned, whom else can he ferry across and show the divine path in the worldly ocean of evils.

The ultimate truth is that where there is falsehood, there is deception and where there is no egoism and the mind is completely immersed in the Divine Power with Divine Humility, there dwells the all-prevading Guru Nanak Satguru.

*Satgur Bachan Bachan Hai Satgur
Paadher Mukat Janaawaigo. (1309)*

The true Guru is the Divine Word and the Divine Word is the true Guru. The Holy Word shows the way to emancipation.

Such a divine person is supreme in the entire world.

*Sagal Purkh Meh Pukh Pardhaan
Saadh Sang Jaa Kaa Mittee Abhmaan
Aapas Kou jo Jaane Neechaa*

*Sou Ganiai Sabh Te Uchaa
Ja Kaa Man Hoy Sagal Ki Reenaa
Har Har Naam Tin Ghat Ghat Cheenaa
Man Apne Te Bura Mitaanaa
Pekhai Sagal Srisht Saajnaa
Sookh Dookh Jan Sam Dristeta
Nanak Paap Pun Nahi Lepaa*

Amongst all the persons, he is the supreme one, whose egoism vanishes in the company of the God conscious persons. He, who is full of divine humility is considered as supreme. He whose ego is completely eradicated, beholds God's name in very heart. He, who effaces malice from his heart, beholds the whole world as his friend, O' Nanak, the Goldy person, who looks upon friend and foe alike, considers the worldly happiness and miseries alike, is not affected by the action, reaction of good and bad deeds in this world.

The Ninth Guru Nanak, Sri Guru Teg Bahadur Ji Maharaj, also proclaims:-

*Jeh Maaya Mamtaa Tajji Sabh Te Bhaio Udaas
Kaho Nanak Sun Rey Manaa The Ghat Brahm Niwas
(1427)*

He, who has abandoned wealth and worldly love and remains detached from everything, says Nanak, O' Mind, hear, take it granted, that he is the God conscious person.

*Jeh Praani Haumai Tajji Kartaa Raam Pachhaan
Kaho Nanak Woh Mukat Nar Eh Man Saachi Maan
(1427)*

He, who has attained the Divine Humility after completely shedding off his ego, through the Grace of God, realizes the

Divine Name (God) in all creations, Nanak says that the mortal, who forsakes ego and realises the Almighty creator within is the emancipated one. O' my mind, take this as a Divine Truth. The company of such a God conscious person is always blessed with the Divine Fruitfulness and peace giving, and such a divine person can provide spiritual guidance to innumerable persons :-

*Gurmukh Kote Udhaarda Bhaai
De Naawe Ik Kani. (608)*

O' Brother, the God conscious person saves myriads of men from the clutches of five evils (lust, anger, greed, attachment and ego) by inspiring them to meditate on the Divine Name with deep love and devotion every moment.

Such a God conscious person is completely engrossed in the Divine Word, Gurbani and his soul becomes a reservoir of the Divine Nectar which gushes out through the spiritual fountain and quenches the spiritual thirst of innumerable human beings, In fact, such a holy man acts as a main source of spiritual inspiration for the mankind.

*Man Hath Budhi Ketian Kete Baed Bichar
Kete Bandhan Jee Ke Gurmukh Mokh Duar
Sachau Oorai Sabh Ko Ouppar Saach Aachaar (62)*

Many persons intentionally undergo sufferings and hardships in their bodies by doing Hatha yoga to realise the Divine Truth. Many others are analysing the Divine Truth with intellect and so many others contemplate Vedas to attain the Divine Truth. There are so many other types of rituals being performed for the soul, but they remain far away from the reality and Divine Path, One gets salvation from all these entanglements only through the complete submission of

himself to the God conscious one (Guru). The Divine Truth is the highest of all virtues, but higher still is the living with the Divine Truth.

The heir of the spiritual throne (Gurgaddi) of the ten Gurus (from Guru Nanak to Guru Gobind Singh Ji) is Sri Guru Granth Sahib Ji.

*Baani Guru Guru Hai Baani Wich Baani Amrit Saare.
Gur Baani Kahe Sewak
Jan Maane Partakh Guru Nistaare. (982)*

The Divine Word (Gurbani), the Divine Name and the Divine one, are one and the same. Thus, Gurbani is the source of the Divine Nectar. The one who follows and practises and Gurbani, realizes the manifestation of the God both within and without.



SHABAD GURU SURAT DHUN CHELA

Shabad Guru Surat Dhun Chela means that the All Pervading Divine Word is the Divine Master and Devotion of Mind is the Disciple.

Among all the prophets, divines, saints, seers, and holymen in the four *yugas' or eras namely Satjug, Treta, Dwapar and Kaljug, who preceded Guru Nanak, some were indeed accomplished seekers of the Formless Being and knowers of the Ultimate Reality. But none of them emphasised the importance of cultivating humility and extinction of the ego to the extent to which Guru Nanak did in this age of Kaljug - ablaze with the 'Fibre' of ceaseless craving for material things.

When the Sidhas (The yogic ascetics who have attained the power of miracles but not the Divine within) confronted Guru Nanak Dev Ji Maharaj with the questions :

Kawan Mool Kawan Mat Wela.

Teraa Kawan Guru Jis Ka Too Chela.

Kawan Katha Le Raho Niraale.

Bole Nanak Sunho Tum Baale.

Es Kathaa Kaa Dey Bichhaar.

Bhawjal Sabad Langhawanhaar. (942)

What is the origin of existence and life? Which faith has sway in this age and which teaching is appropriate to this age? Who is the Divine Master whose disciple you are? What is your religious thinking which keeps you detached and unconcerned from the worldly affairs? O, Young Nanak! said the Yogis, listen and explain to us the Holy Word, through the

recitation of which one can attain salvation from the five evils (lust, anger, greed, attachment and ego) and ferry across the worldly sea full of illusions. Then the Guru answered thus :

*Pawan Arambh Satgur Mat Welaa.
Shabad Guru Surat Dhun Chelaa.
Akath Kathaa Le Rahho Niralaa.
Nanak Jug Jug Gur Gopalaa.
Ek Shabad Jit Kathaa Wichaari.
Gurmukh Howmey Agan Niwaari. (943)*

Air is the origin of existence and life. In this era, the Divine Master (Satguru) is the Divine Guide. The Divine Word is the Divine Master and the devoted mind is its true disciple. By singing the glories of the Ineffable Lord, I remain detached from the worldly evils. Nanak says : The Divine Master i.e. the Divine Word is pervasive in all the eons. The person who meditates on the Divine Word day and night gets rid of the awful fire of egoism and he becomes Gurmukh i.e. the God conscious one.

This foundation of the concept 'Shabad Surat' (mind attuned with the Divine Word within) was laid down by the first sikh Guru, Sri Guru Nanak Dev Ji Maharaj. This concept was step by step strengthened and further developed by the nine succeeding Gurus in their Divine lives in this world. Ultimately 'Guru Shabad' was elevated to the supreme through complete eradication of the ego, thereby establishing the conceptual supremacy and sovereignty of the Divine Word - the Eternal over the temporal - physical.

Guru Nanak, the first Guru spread the message of *Satnam* the Eternal Reality far and wide both among Hindus and Muhamadans without any distinction of caste and creed. Guru Angad - the second Guru taught the Gurmukhi (the

language of the Divine Word) script to all. Guru Amar Das - the third Guru made it a rule that whosoever came for spiritual knowledge in the school of Guru Nanak, he must shed all his pretensions to worldly status by partaking food in the 'Langar' (Guru's common kitchen) with all other members (congregation of all categories without any distinction of caste, creed and worldly status). Thus from the time of the first Guru to the third, the sacred ideology of Sangat and Pangat was established. Guru Ram Das fourth Guru introduced the practice of 'Shabad Kirtan' (singing the praise of the Divine Word through holy hymns) in Harmandir Sahib - the Divine Temple constructed with four doors on four directions (North, South, East, West) indicating that the entry was open to all humanity in the spiritual realm. His Holiness thus gave equal right to the mankind of four Varanas (four classes namely Brahmin, Khatri, Vaish and Shoodra) and all the religions (Hindu, Muslim, Christian, Jews and the entire humanity) without any distinction of caste, creed, colour, low or high to meditate on the Divine Name and be engrossed in the praise of God for realization of the same within.

The fifth Guru, Shri Guru Arjan Dev Ji Maharaj, compiled the holy and sacred Scripture of Sikhism by collating the Divine hymns of his four Divine Predecessors and his own. He further incorporated in it, the Divine hymns of all the saints of that era who followed the Divine path of devotion and prayer and realised the Divine within.

These saints belonged to all classes and religions, and in the beginning followed the rites and rituals of their own sects, but as they went on, all rituals and forms dropped away and they all with one voice proclaimed the same Truth, the Existence and the Realization of an all pervading and all embracing Divine Reality, the One-in-All and the All-in-One.

Thus establishing once for all that the Sphere of God Consciousness is a Live Realization, and he who honestly searches after it in meek humility, and keeps the company of God conscious persons, reaches it.

The fifth Guru, while doing so, taught this spiritual gospel with great emphasis to the disciples and devotees that only one Divine Word, Shabad pervades in all the human beings as well as in the entire creation of the Universe. Besides, this when he enthroned this sacred scripture at a place higher than himself in the Harmandir Sahib (Golden Temple, Amritsar), His Holiness further showed to the world that the Divine Word compiled in the Holy Scripture is supreme as compared with the worldly body of the Guru (The Divine Teacher). Even at night, Sri Guru Arjan Dev Ji slept on the floor in attendance to the Divine Word Scripture which was kept high on the bed (plang) honourably and respectfully. The sixth, seventh, eighth and ninth Gurus followed this practice of showing respect to Shabad Guru much above than their worldly bodies.

In this way, the sikh head used to bow before the Divine Word Teacher (Shabad Guru) and never before the pseudoholy worldly physical forms i.e. idols, tombs, graves etc. While on tour to South India, the Tenth Guru, Sri Guru Gobind Singh Ji, Maharaj wanted to test the sikhs accompanying him for this Divine perception.

On the way in Rajasthan, His Holiness saluted the tomb of a holy saint named Dadu Ji with his arrow. He was reminded by the Khalsa at the very moment who pointed out to the Guru that it was a deviation from his preaching of the supremacy of the Shabad Guru as expounded by Guru Nanak. On this spontaneous action, the Guru was very happy and satisfied that the Khalsa has truly understood the supreme teachings

of Guru Nanak Dev Ji Maharaj that the Divine Word, Shabad Guru, is Divinely above the worldly body of the Guru, i.e. the Divine Word is the Guru and not the body.

*Ek Roop The Gunh Te Parae.
Naet Naet Jeh Nigam Uchreh.
Doosar Roop Granth Ji Manauh.
Apan Aung Maerae Kar Janauh.
Teesar Roop Sikh Hai Moar.
Gurbani Rut Jo Nis Bhor.
(Rehattnama Bhai Desa Singh Ji)*

This concept of Shabad Guru has been explicitly given by Bhai Desa Singh Ji in his Rehatnama. As per the gist of the teachings of Guru Gobind Singh Ji Maharaj, His (Guru Gobind Singh Ji) real form is the all pervading Divine Word. One can realize my Divine form by following the Divine Teachings of Guru Granth Sahib Ji Maharaj. His Divine Form can also be realized through the Divine Form of that sikh who has realized the Divine within with meditation on the Divine Word. That blessed Sikh can further disseminate the holy teachings of the Divine word.

Guru Gobind Singh Ji also expounded that there is no Divine difference between him and that Khalsa (Gurmukh) who has realized the Divine within by meditating on the Divine Name. The Guru bestowed upon the Khalsa (Gurmukh) the privilege of preaching the Divine Word Gurbani under the command of Shri Guru Granth Sahib Ji.

By introducing this sacred practice of 'Shabad Guru Surat Dhun Chela' of reverence and deep meditation on the Divine Word, the Divine King in reality 'Shabad Guru' entirely immersed the canker of egoism of the Sikhs into the Gurbani. Simultaneously by making the Gursikh to realise His Holiness

Divine self, the Guru bestowed on him the privilege of preaching the divine principles of Gurbani under the command of the Shabad Guru, Sri Guru Granth Sahib Ji Maharaj.

Salok Mahala - 3

*Ae Mann Har Ji Dhiae Toon Ik Mann Ik Chit Bhae
Har Kian Sada Sada Vadiaeian De Nah Pachhotaae
Haun Her Kai Sad Baliharnai Jit Sewiae Sukh Paae
Nanak Gurmukh Mil Rahae Haumai Shabad Jala-ae.*

Mahala 3.

*Aapae Sewa La-ee-un Aapae Bakhsh Karae
Sabhna Ka Maa Peo Aap Hae Aapae Saar Karae
Nanak Naam Dhia-aen Tin Nijh Ghar Vaas Hai
Jug Jug Sobha Ho-ae.*

Pauri

*Toon Karn Karan Samruth Hai Kartae Main Tujh
Binn Awar Na Ko-ae
Tudh Aape Sishat Sirjiaa Aape Funn Go-ee
Sabh Iko Shabad Vartda Jo Karae So Ho-ee
Wadiaee Gurmukh De Prabh Harr Pawai So-ee
Gurmukh Nanak Aaradhia Sabh Aakhauh
Dhan Dhan Dhan Gur So-ee. 89 (1) (653)*

O' my mind, meditate on the Divine Name with love, devotion and rapt attention. The God is supreme and is all bountiful and always showers his blessings without any regret.

Nanak says, I always sacrifice myself on to the God whose meditation bestows all peace. One becomes Gurmukh (God conscious) and merges with the God by completely eradicating his ego with meditation on the Divine Name. The God bestows upon the Divine service and blessings upon his devotees because he is the real parent and guardian of all.

Nanak says that the person who meditates on the Divine Name with full love and devotion realizes the Divine within. His mind dwells, rather merges within. Such God conscious persons are revered and respected through all the eons and ages.

O' God, you are only and only one creator of the whole universe and none else has this power. Only you are the Almighty to create the manifestation and then destroy the same. Your Divine Word pervades in all and everything works in this universe according to your Divine Order.

Nanak says, I sacrifice on the Revered Divine Master with whose Divine blessings and bounties a disciple (Sikh) becomes God conscious (Gurmukh) who realized the Divine within.



MEDITATION ON THE DIVINE NAME (Naam Simran)

Throughout his life, Sant Attar Singh Ji laid great emphasis on recitation of Gurbani (especially Nitnem) and meditation on the Divine Name and inspired others to do so. The Divine Sodhi King, Guru Ram Das Ji, the fourth Guru Nanak, laid down the daily spiritual routine of Sikhs with a commandment to follow this :

*Gur Satgur Ka Jo Sikh Akhaai
So Bhalke Uth Har Naam Dhiyawai.
Udham Kare Bhalke Parbhati
Isnan Kare Amritsar Naawai.
Updes Guru Har Har Jap Jaape
Sabh Kilwikh Pap Dokh Leh Jaawai.
Phir Chare Diwas Gurbani Gaawai
Behndean Uthdean Har Naam Dhiyawai.
Jo Sas Giras Dhiyae Mera Har Har
So Gur Sikh Guru Man Bhaawai.
Jis No Dyal Howai Mera Soami
Tis Gursikh Guru Updesh Sunawai.
Jan Nanak Dhur Mange Tis Gur Sikh Ki
Jo Aap Jape Awreh Naam Japaawai. (305)*

He who calls himself the disciple of the Satguru must arise early in the morning (at least three hours before sunrise) and meditate on the Divine Name. He must shake off all his laziness, take a bath and meditate on His Name. As taught by the Guru, he must meditate on the Gurmantra "Waheguru" and thus erase all impressions of the wrong Karmas (actions) he has performed in previous births and rebirths. Then at day-break he must sing hymns in His praise and meditate on the "Divine Name in rest and movement. The Sikh who ever

keeps his mind fixed on the Divine Name is dear to the Satguru. The Satguru showers His Grace on him and shows him the path of at-one-ment (blends the sikh with Himself). Nanak seeks the dust of the feet of such a gursikh, who himself meditates on the Divine Name and induces others to do so.

Owing to the materialistic influence of Western culture, inability among Sikhs to recognise the true worth of their heritage and lack of meaningful research into it, and the absence of the company of the God-conscious persons has led to a decline in the effect of meditation on the Divine Name among the Khalsa. Regrettably, many followers of Sikhism even scorn the practice of meditation thus : "Is God deaf or does He exult in flattery that we must recite His Name and sing His glories in order to please Him?" What is even more deeply disturbing is the fact that this tendency to ridicule the profound tenet of the Sikh faith has taken deep root among the custodians of Sikh shrines. How painful to reflect that these are the very centres from which the radiance of 'Naam' (Divine Name) has to spread across the Universe.

The Revered Guru Nanak, the Divine Lord, the greatest among the great, in the 19th stanza of the Japji Sahib sets out the importance of 'Naam Simran' and its beneficial effects in such plain words :-

*Moot Pleeti Kaper Hoy
De Saboon Laieh Oh Dhoe
Bharyai Mat Papa Kae Sang
Oh Dhopai Naawai Kae Rang (4)*

If a piece of cloth is soiled with urine, we scrub it with soap and wash and clean. In a similar way the evil impressions of

sinful actions on our minds can be washed away by meditating on the Divine Name with love and devotion.

Thus, Guru Nanak's teachings clearly tell human beings the need and the fruit of meditation on the Divine Name : O man ! we do not recite the Divine Name so that God can hear to it because the Omniscient One already resides within us. Recitation of the Divine Name "Waheguru" is a gift bestowed upon us by the True Lord Satguru (Divine Teacher); it is verily a spiritual soap to cleanse the mind of the evil impressions of past sins.

A mother well-versed in house keeping, takes her child's napkin soiled with urine and scrubs it with a little soap and water. When the dirt rises to the surface, she rinses this piece of linen. And by repeating the process of scrubbing and rinsing she makes the napkin sparkling white. In the same way, O' seeker after Truth, you have to cleanse your mind of evil impressions with the soap of the Divine Name gifted to you by the benevolent Satguru. And when the hidden filth rises to the surface you must rinse it with humility, prayer and devotion on the Divine Teaching of Guru Nanak. If you persist in your efforts, one day you will succeed in restoring your mind to its pristine purity - like a piece of cloth spotless white. How is the mind befouled by evil impressions? Imagine a situation where a white sheet is spread out under a leaky roof. In good time as the muddy drops fall down, the entire sheet becomes soiled. How did this happen? By the same analogy to begin with the human mind is pure like a white sheet. But by performing sinful actions under the influence of lust, anger, avarice, attachment to worldly objects and vanity, evil impressions accumulate within our mind. And in the fullness of time the white sheet becomes completely soiled. The evil impressions on the mind can be wiped clean by meditation upon the Divine Name Waheguru Gur Mantra.

'Waheguru Gur Mantar Hai Jap Howmein Khoei' (Bhai Grudas)
Waheguru is the Guru Mantra, meditation upon which liberates the mind from conservant of the self.

Gur Mantar

In the Holy Sri Guru Granth Sahib, God is addressed variously as Ram, Hari, Gobind, Satnam, Allah, etc. This leads some people to wonder what the true Gur Mantra is? A verse from the Sawayyas' of the Bhattas states very explicitly :

*Sat Saach Sri Niwas Aad Purakh Sadda Tuhi
Waheguru Waheguru Waheguru Wahe Jeeo (1403)*

O' our praise worthy Supreme God, you are ever just and true, the abode of excellence, Divine Master even before the creation of the Universe, you are Waheguru, Waheguru, Waheguru (Waheguru - Wondrous Divine Light).

Guru Arjan Dev Ji in Asa Rag has ingeniously brought out the Gurmantra :

*Wae Mohtaj Wae Parwaho
Nanak Das Kahoo Gur Waoh (376)*

O' humble Nanak, your Divine Master is self-dependent and absolutely free from care, recite His Divine Name Gur Wah (Waheguru) - Wondrous Divine Light.

Again, in the Vars (Epic Poems) of Bhai Gurdas Ji, (Guru Arjan Dev Ji's scribe while compiling the Guru Granth Sahib) in-depth understanding of Sri Guru Granth Sahib Ji, it is clearly written :

"Waheguru Gurmantar Hai Jap Howmein Khoei"
(Bhai Gurdas Ji)

The Divine Word (Name) is Waheguru (Wondrous Divine Light) and its recitation with love and devotion dispels the ego.

Sri Gobind Singh Ji Maharaj writes in His Bani Sarb Loh Granth :

*Bhaio Nistar Asuran Se
Taar Leo Gur Jagat Sabhe.
Shah Gobind Singh Fateh Satgur Ki*

*Waheguru Waheguru Sach Mantar Kahae.
(Granth Sarbloh)*

The Divine Master transformed even the demons and spread the Divine Peace in the World with the Divine Name. O' Gobind Singh, the Divine Victory is of the Divine Master achieved by reciting the Divine Name Waheguru (Wondrous Divine Light).

Also, the various names of God, each defines a particular Divine Virtue of the Almighty. For example, Ram - the all pervading, Hari - the remover of evils or uplifter of the mind. Meditation on any one such name allows only a particular virtue to dwell in the mind of the meditator. But when a sikh with full love and devotion and humility utters the syllable "Wah", then his mind gets immersed in the all pervading (Wondrous) Almighty Lord who is all wonderful, bounteous and embodiment of all the imaginable Divine Virtues on this earth. Then all these Divine Virtues are engraved in his subconscious mind and every cell of his body exudes spiritual bliss.

"Toon Acharj Kudrat Teri Bisma" (566)

O' Lord, you are wondrous and your Nature is awe-inspiring.

Even, considering the literal meaning of the word "Waheguru" it is clear that the Gurmantar is the most potent of all mantras :

Wah - Thou art Wondrous, limitless, and great beyond the power of worldly human reach and speech, Gu-darkness (of ignorance), Ru-manifestation of the Divine Light to remove ignorance. Therefore, the glory of the Divine word, Waheguru (Gurmantar) is supreme. All the Divine virtues of the Almighty are expressed by this Gurmantra - Waheguru. And, if one meditates on this Gurmantra with the right method and complete faith and devotion, then at first the evil impressions of one's mind are erased and then by and by one gets dyed in the deep love and devotion of God. With time, the intoxication of the Divine love and devotion becomes so intense that the seeker realises the Divine within and without and one feels his presence. The mind becomes attuned with the infinite and the all-beautiful.

*Brahm Deese Brahm Suniai Ek Ek Wakhaaniai
Aatam Pasaara Karan Haara Prabh Bina Nahi Janiai
(846)*

Now, the devotee sees One-in-All and All-in-One and hears the tune of the Lord in every creature and explains that there is but one Almighty Lord, who is all pervading and Creator of the Universe. And none else is known to have such virtues.

Method

The method of meditation on the Divine Name conventionally has been handed down by saints and God-conscious ones to their acolytes. But this method has been explicitly revealed at least at two places in writing. In the

Sausakhi, when Guru Gobind Singh Ji showers his blessings on Mata Jeeto Ji (his wife), His Holiness tells her that while reciting the Divine Name in the beginning the tip of the tongue should vigorously touch the palate and that she must go on reciting Waheguru, Waheguru ceaselessly.

Bhai Sahib Bhai Mani Singh Ji Shaheed (Martyr) Gyani (one knowledgeable in the Divine Science) who listened to the disquisition in the Granth Sahib from beginning to end and also learnt the method of meditation on the Divine Name from Guru Gobind Singh Ji Maharaj, in the translation of the eleventh War (stanza) of Bhai Gurdas Ji's "Sikhan Dee Bhagat Mala" and the story of Seehan and Gajjan writes, "they while performing their daily chores, uttered "Wahe" with each ingoing breath and "Guru" with each outgoing breath". Therefore, it is clear from these earlier writing and the method learnt from Sant Attar Singh Ji, Mastuanawale, that there are three stages of meditation on the Divine Name.

Stage 1: With the lips - The lips and tongue should continue to move gently up and down and slowly reciting Waheguru, Waheguru with love and steady devotion.

Stage 2 : The tip of the tongue strikes the palate vigorously while reciting Waheguru, Waheguru and the lips almost remain stand-still.

Stage 3 : Wahe' should go along with the breath while inhaling and "Guru" should emerge along with the breath while exhaling. As you inhale you fix your mind on the syllable 'Wahe' and as you exhale on the syllable 'Guru'.

Stage 4 : After year of unremitting toil, gradually one enters upon the fourth stage almost inwards. Herein the meditator and the object of meditation become one. And every cell of

the body is always immersed in recitation on the Divine Name. Then a state of mind is realized as follows :

*Urdharai Jo Anter Naam. Sarb Mai Pekhai Bhagwan.
Nimakh Nimakh Thakur Namaskarai.
Nanak Oho Apars Sagal Nistarai.*

However, in all the above stages of meditation on the Divine Name, the most desirable thing is that recitation of the Divine Name or Gurbani or Hari Kirtan should be done with the firm belief that God is within myself and every where and He is getting all this done by me and hearing the same (Hazoori of Akal Purakh).

Gond Mehal 5
*"Gur Ki Moorat Man Meh Dhian.
Gur Kai Sabad Manter Man Mann.
Gur Ke Charan Ridhe Lai Dharo.
Gur Parbrahm Sadaa Namaskaro.
Mat Ko Bharam Bhule Sansar.
Gur Bin Koy Na Utras Paar. Rahao
Bhule Kou Gur Marag Paya.
Awar Tyag Har Bhagti Laya.
Janam Maran Ki Tras Mitai.
Gur Pure Ki Beant Waddai.
Gur Parsad Urdh Kamal Bigas.
Andhakar Meh Bhaiya Pargas
Jin Kiya So Guru Te Janae.
Gur Kirpa Te Mugadh Man Manea.
Gur Karta Gur Karne Jog. Gur Parmesar Hai Bhai Hog.
Kaho Nanak Prabh Ihai Janaai. Bin Gur Mukat Na
Paaiai Bhaai." (864)*

*"Gur Moorat Gur Shabad Hai"
"Nanak Guru Gobind Singh Pooran Gur Avtar*

The disciple must have full faith and comprehend the presence of the Divine Master within. The word of the Divine Master is the Divine Name for meditation. The teaching of the Divine Master be contemplated with all humility and always worship the Divine Master with all devotion. No one should be disillusioned in the world and it should be clearly kept in mind with full faith that none can tread the Divine Path for self-realisation without the guidance of the Divine Master.

The bewildered person is put on the Divine Path by the Divine Master. After shattering the bondages of evil doings, the seeker is put on the meditation of the Divine Name. The awful fear of the cycle of birth and rebirth gets dispelled with the Divine Blessing. Wondrous is the perfect Divine Master who showered all the Divine blessings upon his devoted sikhs.

With the Grace of the Divine Master, the lotus flower of the heart wilted with evil deeds, blooms again and exudes Divine fragrance. The disillusioned mind wandering in the darkness of the worldly evils gets the Divine Light. The Divine Light illumines the mind plunged in darkness. With the guidance and blessings of the Divine Master, I realised the God who created me as well as the universe. My wayward mind realised this Divine Truth with the Grace of the Divine Master.

Verily the Guru and God are one. Since the Divine Master has become one with God, He has acquired all the powers of the Almighty to do any thing and his Reality was true in the past, is true now and shall always be true.

Nanak says that God has bestowed upon me the realisation of the Divine Knowledge that without the aid of the Divine Master, no one on this earth can achieve salvation or Nirvana.

It is amply clear from Gurbani that one should contemplate the Divine Name rather than fix one's mind on any picture or other symbolic representation of any of his conceived Divine Masters.

In this way, if a seeker always keeps himself immersed in the Divine Name :

*"Uthar Baithar Sovat Naam
Kaho Nanak Jan Kai Sad Kaam"*

Guru Arjan Dev Ji says that the seeker should always remember God and meditate on the Divine Name and remain attuned with Him day and night while doing the worldly affairs, then one day, the searcher gets completely merged with 'Waheguru', and the Divine Master Guru Nanak finds an abode in his heart. And at all times, whether in sorrow or in happiness, he utters in ecstasy, "Guru Nanak Thou Art Great ! Guru Nanak Thou Art Great !". One loses awareness of self and begins to see the Divine Presence in all beings.

Here, it is pertinent and very important to mention that in the initial two to four years, the seeker (sikh) must recite the Divine Name with his tongue having full faith in the presence of God within. Rather this is a pre-requisite for treading on the spiritual path.

The God has blessed us with a tongue and we must use it to recite the Divine Name in the initial stages.

"Rasna Jape Na Naam Til Til Kar Katiai" (1363)

The tongue that does not recite the Divine Name should be cut up into bits, admonishes Guru Ram Das Ji.

Then with the passage of time, the seeker after Truth next enters the stage of meditation on the Divine Name through the breath. In the solitude of Amritwela (at least three hours before the break of dawn) and at night before going to bed meditation on the Divine Name should be followed through breathing.

But while doing any physical hard work or during swift movement one should recite the Divine Name silently as it is difficult to do so with breathing while the tongue is moving. However, with the passage of time when one's mind is Divinely tamed and it is tune with God within, then one reaches the stage of :

*Jinah Sas Giras Na Wisrai Har Nama Man Mant
Dhan Se Sayee Nanaka Puran Soi Sant (319)*

Those who do not waste a single breath or moment without remembrance of the Divine Name are truly great Sikhs, they are the perfect saints.

*Jo Sas Giras Dhiyai Mera Har Har
So Gursikh Gur Man Bhaawai. (305)*

Guru Ram Das Ji confirms that the Gursikh who remembers the God with every breath all the times is very dear to the heart of the Divine Master.

There is always a need for the company of God-conscious persons (Gurmukhs or saints). The Divine Command exhorting man to meditate on the Divine Name always

pervades for every one and suffuses the atmosphere all the time, but our receiver (mind) is rusted (dirty with evil impressions) and thus is unable to catch the Divine Command/Message. Being attuned to the Divine Reality, Gurmukh's mind (God-conscious person) is Divinely crystal clear for receiving the Divine Command or any telepathic message. A Gurmukh guides him into the stage of meditation appropriate for him. Some seekers having practiced Naam Simran in previous births and having achieved a high spiritual level are directly able to meditate on the Divine Name through the breath. Others get initiated with the practice of meditation in this birth. Of necessity, they have to start at the first stage i.e. the stage of recitation.

When the seeker embarks upon the spiritual path, three obstacles bar his way.

1. One feels drowsy soon after starting meditation.
 2. One tires easily while sitting cross-legged on the floor.
 3. The mind is unable to concentrate and begins to wander.
- Many thoughts and impressions that had long been dormant suddenly emerge into the conscious.

For the first problem, the basic solution is to take a cold water bath. If required, one may rinse the eyes with cold water. And if drowsing still persists one may get up and continue meditation while walking about. Once refreshed, one may resume the sitting posture.

For the second problem, there is only one solution. We should reckon the body, as our horse; instead through over indulgence we have allowed it to overpower us. When it gives trouble and goes astray, we have to admonish it, "Listen friend, for long years you have ridden me instead of the other way round. Now brace yourself, for henceforth it is I who shall

ride you". With patience and perseverance this unbridled pony can be brought under control. Revered Guru Amar Das Ji in the old age used to meditate on the Divine Name while standing with the support of a peg fixed in a wall. The Gurdwara Killi Sahib has been constructed by the devotees at Goindwal Sahib in memory of this.

The third problem persists for a very long time on the spiritual path. In the beginning, it is an awesome force but by and by it becomes less formidable. The basic solution to this problem is to fix one's mind at the teachings of Guru Nanak Dev Ji and of Guru Gobind Singh Ji and entreat thus : 'O' Divine Master ! Full of faults as I am, I am yours. Have mercy upon me and bless me so that my mind ever takes refuge at your Divine Teachings. Along with this, the second method is as given in Gurbani :

"Man Nal Sath Man Nal Jhagra"

We have to carry on a hard struggle, with our mind, rather go against it to time the same.

*"Dhan Jeeo The Ko Jag Mein
Mukh Te Har Chit Mein Judh Bicharai.
Deh Aanit Na Nit Rahai
Jas Naw Charhai Bhaw Sagar Tarai".*

Guru Gobind Singh Ji says, "Bravo" to the sikh who recites the Divine Name with his tongue and wages a battle against his wayward mind. This body is mortal and will surely perish. Therefore, the sikh must make best use of it by reciting the Divine Name and singing the glories of God. Aboard the boat (of meditation on the Divine Name) he shall swim across the ocean of Sansara.

The third method to control the wandering mind is to daily recite the sacred hymns of Guru Teg Bahadur Sahib which inspire a sense of renunciation and remembering the benefactions of the Satguru, weep over our ungratefulness in failing to live up to the ideals of the Great Guru. Such a single tear shed in remorse can cleanse the evil impressions of the mind accumulated over a life time and previous births.

As one persists in the practice of Naam Simran, the mind acquires a subtle character and becomes even more difficult to subdue than before. There is only one remedy for this, the company of God-conscious persons spiritual contemplation, selfless service with divine humility under the command of Saadh Sangat (Congregation of devotees). After taking refuge in the Satguru, if the seeker persists to follow the spiritual path with unflinching resolve and untiring efforts, a day eventually comes when he overmasters this demons mind that had here to fore held him in thrall, a mind that had been overindulged with the low pleasures of the flesh. In this way he attains the everlasting freedom.

"Man Jeetai Jag Jeet"

Guru Nanak Dev Ji, in Jap Ji Sahib reminds us that the conquest of the mind, i.e. vanquishing the five evils (lust, anger, avarice, attachment and ego) and all other worldly desires by meditation on the Divine Name with devotion and love is akin to conquest of the world. Such a person becomes at one with the God (Braham-Gyani) who rather becomes Creator of the World as he has realised God within.

Nihatte Panj Joan Mein Gur Thapi Diti Kand Jeeo (74)

Under the inspiration of the Divine Master, verily have I conquered the five formidable adversaries i.e. lust, anger, greed, worldly love and ego.

If a person earns a living by working hard and fairly, offers selfless service to mankind and donates some portion (at least one-tenth of his income) of his earnings for the Divine noble cause, then his mind enters upon a state of ecstasy. And in him arises a deep desire to realise the Divine within. Along with recitation of the Divine Name and singing the glories of the Lord, if one follows the following four commandments then the seeker awakens to a higher consciousness and beholds the Divine Creator in all His gloriously diverse creation.

1. *Ghaal Khaa-ae Kichh Hathon Deae.
Nanak Rah Pachhaaneh Seae. (1245)*

One who earns his livelihood through honest hard work and then shares his earnings with the needy; Sayeth Nanak such one shall find the true path.

2. *Mithat Neevi Nanaka
gun Changiaa-Eean Tat. (470)*

Nanak Says : Adoption of extreme divine humility and sweetness is the greatest Divine Virtue.

3. *Farida Je Toon Akal Latif Kaale Likh Na Laekh
Aapanre Gireebaan Me Sir Neewan Kar Vackh. (1378)*

Gurbani points out O' Farid, if you have got fine intellect, then do not look at the bad deeds of the others, rather search within about your own bad points. This indicates that the seeker after truth should always look at the good qualities of

others and search his own short comings and bad points to get inspiration to remove the same.

4. Dyaa Janane Jia Ki Kichh Pun Dan Karae. (468)

In Asa di Var, Guru Nanak says that show mercy on all the living beings and also share your earning for charity and Divine causes.



RIDH SIDH AWARA SAD

(The occult powers being worldly pleasures are far away from the stage of God realization)

*Chaal Nirali Bhagtan Keri Bikham Marg Chalna
Labh Labh Ahankar Taj Trisna Bahut Nahi Bolna
Khaneho Tikhi Walho Niki Et Marg Jana
Gur Parsadi Jini Aap Tajia Har Wasna Samani
Kahe Nanak Chaal Bhagtan Jugoh Jug Nirali (918)*

Special and distinctive is the way of life of the Gods' devotees, who traverse a clam and arduous path. By renouncing avarice covetousness, greed, ego and desire, they become serene and do not talk much. They tread such a Divine Path which is sharper than the dagger-point and finer than hair breadth. This indicates that the Divine Path is very subtle and arduous because one has to cross many pitfalls of worldly evils and desires to reach the Divine destination. They, who shed their self conceit by Guru's Grace, their aspiration merges with the Lord. Says Nanak, the way of the God's devotees remained unique throughout the eons.

Now it is pertinent to mention that although the love for meditation on the Divine Name may be generated, yet some obstacles, pitfalls and hindrances may be encountered by the searcher on his way to self-realization. The stage of the God consciousness (Atam pad, Turia pad, Sahej awastha) comes after crossing all these hurdles.

There are four pitfalls on the way of the Divine Realization.

Nidhi (The stage of praises and Psuedo fame)

When some person starts meditation on the Divine Name and he develops love and devotion for it, then the people naturally start calling him a devotee of the God or saint. In case by listening to this praise he develops egoism and starts thinking that he has attained some thing, then he falls down in this very first pit and is unable to proceed further. But, in case with the Grace of the God and with the support of the company of the God conscious persons, if he develops Divine humility in his mind.

*"Haun Tis Ghol Ghumaya
Gurmukh Ridai Garibi Aawai"*
(Bhai Gurdas)

Bhai Gurdas Ji says, "I sacrifice myself on that Gurmukh who has acquired extreme Divine Humility", then he crosses this obstacle.

Ridhi (The flow of Worldly Wealth)

After some more meditation, the second occult stage i.e. Ridhi starts appearing. The people get attracted to the devotee trying to tread on the Divine Path and start offering him several kinds of material gifts, money, valuable clothes and delicious eatables. In case, he uses this type of worldly wealth for himself or his family or for his other relatives, then he not only gets stuck at this stage but experiences downfall. On the other hand, if he distributes these bounties for charitable purposes amongst the poor and needy persons, starts some free kitchen (Langer) without any caste and creed, establishes institutions for spiritual and worldly education for the welfare of the mankind, he overcomes this pitfall as well.

Sidhi (Higher occult powers)

After this, when the meditation on the Divine Name gets intensified, then the third occult stage i.e. Sidhi comes to that person. Any word spoken in an ordinary way is carried forward or whatever he says in a routine way comes true. Only some brave one is able to control this stage, otherwise many of those who get proud by the awakening of occult powers in them are stuck up at this stage because they pretend to become pseudo-Gods. The people start coming to him for favours of getting male children or worldly gains. They shower lots of praise and respect considering him God who is in reality a pseudo-one. But this is just like the matter of molasses and the flies. The molasses get spoiled and the flies lose their wings and die. The world is already grabbed in the net of attachment to the worldly affairs. The real duty of the God person (Faqir) is more difficult than this. By accepting the worldly favours, he loses his occult powers and the worldly persons spoil their money and time in a wasteful manner and get entangled still more in the net of worldly attachments. But in case, with the Grace of the Satguru and with the company of the God conscious persons, the searcher of the God consciousness realm gets over this involvement and crosses the third terrible pitfall of Sidhi, then the fourth stage of Budhi i.e. the Divine wisdom is bestowed upon him.

Budhi (The stage of the Divine Wisdom)

*Sorath Mehla 4 Panchpada
Achar Charai Ta Sidh Hoi Sidhi Te Budh Pai
Prem Ke Sar Lage Tan Bhitari Ta Bharam Kateya Jai
Mere Gobind Apne Jan Ko Deh Wadiyai
Gurmat Ram Nam Pargasoh Sada Raho Sarnaee
Ih Sansar Sabh Aawan Jaana Man Murakh Chet
Ajana (607)
Har Jio Kirpa Karho Gur Melho Ta Har Nam Samanaa
Jis Ki Wath Soi Prabh Janai Jis No Deae So Paaye*

*Wast Anup At Agam Agochar Gur Pura Alakh
Lakhaye
Jin Ih Chakhi Soi Jaanai Gunge Ki Mathiaayee
Rattan Lokaya Luke Nahi Je Ko Rakhe Lokaayee
Sabh Kichh Tera Tu Anteryami tu Sabhna Ka Prabh
Soi
Jis Nu Daat Kareh So Paaye Jan Nanak Awar Na Koi
(608)*

Sidhi (Attainment of occult powers) followed by Budhi (the stage of the Divine Wisdom) is attained by conquering the mind and overcoming the pitfalls of occult powers. The illusion of doubt is dispelled, when the self is struck by the arrows of devotion to the God. O' my Lord Almighty, bless the devotee with the glory of your Divine Name. With the Grace of the Divine Master, illuminate my mind with the Divine Name that I may ever abide under your mercy. Pause.

O' my insensate foolish and ignorant mind, realize that this entire world is evanescent. O' My Lord, shower bliss to come in the company of the Divine Master so that I be absorbed in the Divine Name. The Lord is the custodian of the Divine Wealth and He alone knows who is capable to be blessed with it. One gets this Holy Wealth with His Divine Pleasure. Perfectly-endowed Guru alone may grant realization of the unique, inaccessible, unknowable Divine within. He who tastes it, alone knows its relish, it is like sweets tasted by the dumb i.e. the realization of the Divine Name is inexpressible in words. A hidden jewel (the glory of the Divine Name) may not remain so, even if someone hides it. All is yours and You are Lord of all to whom secrets of all selves are known. Nanak says, those alone realize this secret to whom you bless, and none else has such power.

Thus, the occult power of Sidhi is acquired when the searcher overpowers the difficult attachment of lust for worldly wealth and bodily pleasures. When he controls and overcomes the power of Sidhi and continues the meditation on the Divine Name he reaches the fourth stage of spiritualism called Budhi which means getting the Divine Knowledge or Wisdom.

*Dharam Khand Ka Eho Dharam
Gyan Khand Ka Aakhho Karam
Kete Pawan Paani Wasanter Kete Kaan Mahes
Kate Barmae Ghaarat Ghariye Rup Rang Ke Wes
Ketia Karam Bhoomi Mer Kete Kete Dhu Updes
Kete Ind Chand Sur Kete Kete Mandal Des
Kete Sidh Budh Nath Kete Kete Dewi Wes
Kete Dev Dannaw Mun Kete Kete Rattam Samund
Ketia Khani Ketia Baani Kete Pat Narind
Ketia Surti Sewak Kete Nanak Ant Na Ant (7)*

Herein we realize that there are innumerable worlds, with countless atmospheres (airy regions surrounding them), innumerable oceans, fairy regions, many Kahans (Lord Krishnas) and numerous Shivas (Each earth having its own lord Krishna and Shiva).

There are countless Brahmas engaged in creating beings of various forms and colours. There are innumerable earths on which persons reap the fruit of their Karma and countless high mountains on which Yogis and Rishis dwell. There are numberless Dhru Bhagtas and numberless Narads who show the path of meditating on the Divine Name to them. There are innumerable Indras (the kings of Devtas), countless Moons and Suns; and countless worldly regions. There are countless Sidhs (Who have attained occult powers), countless Naths (masters among Sidhs) and countless Devies

(Damsels of high and immaculate character). There are innumerable Devtas, Rakshas, Munnies (Rishis) and innumerable oceans containing invaluable pearls and kinds of precious things.

There are innumerable classes of creation - (i) from eggs, (ii) from mother's womb, (iii) from perspiration, (iv) from earth - countless languages and numberless kings of men. There are countless Shastras (religious books) and countless persons who follow the paths given there in. Sayeth Nanak their number is beyond human comprehension.

The searcher after truth attains far reaching vision of the past, present and the future; but still the Divine Power and the knower of this power, are separate. The thought waves come to the mind of the searcher that he knows the Divine within, which means I know the Divine Power i.e. I or ego in subtle form is still there. The consideration of mine and thine has not yet vanished.



THE SEHAJ AWASTHA (The Stage of Spiritual Stability)

"Jab Ham Hote Tab Toon Naahi Ab Too Hi Mai Nahee". (657)
When the self is struck by the arrows of love and devotion to the God, all doubts regarding the existence and non-existence of the matter-manifestation world and of the Divine within are completely dispelled and the Divine Light dawns upon the searcher after Truth.

Thus when one gets immersed in the Divine Love and one merges himself with the Wondrous All-pervading Guru Nanak and His immensity, only then the sphere of spiritual realm and the divine stability i.e. The Sehaj Awastha (a balanced state of mind filled with perennial bliss and joy) is attained and only then

*"Aatam Meh Ram Ram Meh Aatam
Chinus Gur Bichaaraa." (1153)*

the vision of realizing the One-ness of the Divine within and the All-pervading Almighty is attained with the blessings and Holy teachings of the Divine Master. Then the Divine manifestation of the God is realized every where and the concept of mine and thine vanishes.

*Mein Nahi Prabh Sabh Kichh Tera
Eighai Nirgun Ughai Sargun kel Karat Bich Soami
Mera.
Nagar Meh Aap Bahar Phun Aapan
Prabh Mera Ko Sagal Basora. Aape Hi Rajan
Aape Hi Raya Kaih Kaih Thakur Kaih
Kaih Chera Kaa Ko Dorao
Kaa Sio Balbancha*

*Jaih Jaih Pekho Taih Taih Nera.
Sadh Murat Gur Bhetio Nanak
Mil Sagar Boond Nahi Anhaera. (821)*

O' my God, You have blessed me to realize that you are the Creator of all and everything belongs to you. When I see within, You are formless Divine Manifestation, but when I open my eyes, then I see the whole universe as attributed and disporting. The Lord is perceived both within and without and is Omnipresent.

I see You, on the one hand, as a king and on the other hand as subject being governed. Similarly, You are the Lord and servant at the same time. You are Omnipresent and I see Your manifestation every where, then from whom and how, I can hide any secret and with whom I should play any fraud.

Nanak Says, with the association and blessings of the Virtuous Divine Master, it has been realized that as a drop of water merging with the ocean cannot retain its identity and existence, similarly the devotee of the Almighty after immersing himself with the all-pervading Lord, cannot discern his separateness.

On reaching this stage, there is everlasting Divine peace and here only the occult powers automatically work under the Divine Commandment, without any desire of the God conscious person.

*Ridh Sidh Bhagtaa Charni Laagi
Gur Kai Sehaj Sobhaae. (637)*

The Gurbani says, all the occult powers roll at the disposal of the God conscious persons under the command of the Divine Power automatically without any wish of the devotee.

But the God conscious persons (Faqirs, Saints, Sadhus, Gurmukhs, Gursikhs) do not care a bit for their occult powers and always remain under the Will of the dear Divine Father.

*"Tera Kiya Meetha Laagai
Har Nam Padarath Nanak Maangai. (394)*

Nanak says, that the acceptability of the doings under Your Divine Order and Will gives me immense Divine Peace. Thus, I urge and long for the invaluable Divine Wealth, i.e. the Divine Name.

Thus, with continuous meditation and prayer, the stage of Sahaj Awastha is reached when one rises above all desires and becomes the master of his passions. Then all his actions speech, giving and taking and the whole course of his life flows in a smooth and natural way in unison with the Eternal Law governing his mind, and the whole universe.

There are a very very few true seekers after this invaluable Divine Wealth and extremely few rather rarely visible are the God conscious persons (The Divine Masters) who can guide the devotees to acquire such Divine Wealth.



KAMAL FAQIRI (A perfect stage of spiritual bliss)

*Nanak Kal Wich Aaeaa Rub Faqir Eko Pehchana.
(Bhai Gurdas)*

Bhai Gurdas Ji says: The Almighty God has physically revealed Himself as perfect saint under the name of Guru Nanak on this earth in the Kalyug, i.e. the age of injustice, miseries and devoid of the Divine Peace. As per the Divine Law and Order, any intense desire and effort made with full sincerity, and faith to achieve anything is bound to be fulfilled. Guru Nanak says : A child having full faith and devotion in the Divine Father gets everything. But we being engrossed in materialism with worldly desires pretend to be faithful to get the divine bounties. In the present so called modern era, the young persons have very extreme desire for looking after the boyd comforts in respect of modern wears and eating and drinking. If even that much sincerity and efforts are made to realize the Divine Truth, the same would be revealed and manifested to dispel the darkness of falsehood and usher in the Divine Peace in the world without any loss of time.

At present, almost the entire world is involved in the outward pump and show. The vices of cinema, vulgar dances, plays and shows have also influenced our lives to tread on the religious path for Divine Truth. Here also, that person, who shows miracles through occult powers (Ridhi, Sidhi) and pseudo-divine music and sounds which are misunderstood as the all-pervading word, sound eternal, attracts large crowds of people as his followers. Tulsi Das, a legend poet, says : "The persons blindly follow the crowd just like the sheep herd and do not try to understand the truth". But the Gurmukh

(the God conscious person), who tries to lead the people on the Divine path through the recitation of the Divine Name and holy hymns devotionally with perseverance and guides them to remain away from the worldly pleasures under the sweet will of the God, is not listened and liked by the commoners. Rather, some of them ridicule him. In fact, these persons have become so ignorant and impure due to the extreme worldly passions and falsehood that they cannot recognise and perceive the Divine Truth.

Those, persons who hanker after the everlasting shabad, lower level of occult powers like creating the miracles etc., are running away from the Divine teachings of Guru Nanak. These musics, sounds, lights and other occult powers are heard, seen and felt over time automatically in a natural way during the meditation on the Divine Name.

But the real devotee of Satguru Nanak, considering these as obstacles in the spiritual path, does not even wish to name them. Even when these things are mentioned in mutual discussion, then the searcher of the path realizes that these are only indications and signs of the way for your guidance that you have started rising somewhat above the realm of the worldly attachments and encirclements. But the spiritual destination, where you have to reach, is still far away. In the spiritual sphere, there is no worldly figure or anything of any shape, design or colour except eternal unexpressible rhythemical Divine sound of the all-pervading Divine One.

*Rup Na Rekh Na Rang Kichh
Treh Gun Te Prabh Bhin.
Tiseh Bujhaae Nanaka
Jis Howai So Persun. (283)*

The Lord is all pervading but not a figure of any form, feature or colour. Nanak says, he reveals the same to those persons who have attained His pleasure and blessings through intensive meditation on the Divine Name.

This is the eternal, unexpressible rhythmical Divine sound of the sphere of the God consciousness, which is heard by those holy persons all the time whether awake or in sleep who have completely vanished their ego, individuality or any kind of desire. They always remain under the Will of the God and Divine command always pervades in them.

In the realm of Guru Nanak, even before the final stage of the Divine Realization as mentioned above, there are also unending rhythmical holy sounds which are also heard by the blessed searchers after truth.

*Sabhai Ghat Ram Bole Rama Bole
Ram Bina Ko Bolai Re. (Rahao)
Ekal Maati Kuncher Chiti
Bhajan Hai Baho Nana Re.
Asthawer Jungam Keet Patangam
Ghat Ghat Ram Samaana Re.*

Ram (the All pervading) speaks through all the creatures. None else but Ram speaks. From an ant to an elephant, i.e. right from the lowest to the highest living being, all variegated forms have been created out of one clay (composite of the same five elements.) Ram pervades through the mineral kingdom. The creatures which walk on their legs, the worms and the insects and birds flying in the air, it is He who moves in them.

Those persons who have completely conquered their minds by rising above all attachments, their hearts are filled with

the Divine realisation. They see and listen God very where and in every created thing and think and talk only of the Supreme Lord. Such persons do not know of anything else than the God who only has the power of independent self-creation.

Consistent meditation on the Gurmantra Waheguru with full devotion and love, taking the presence of the God within, leads to the stage of higher level of spiritualism. And with the passage of time the seeker perceives every sound of even air, water, fire and other elements of the universe as the Divine sound of his beloved one for whom he was rushing to embrace and completely merges his identity to become Divine. The sayings of Guru Nanak make it explicitly clear to him that the Divine power has created whatever he is seeing with his eyes, and that this is the manifestation of the Divine power.

*Jo Bolat Hai Mirg Meen Pankheru
So Bin Har Japat Hai Nahi Hore. (1265)*

Whatever the deer, the fish and the birds utter, they all speak only of god, nothing else.

Earlier he was searching the God through matter and now the seeker realized the All-in-One and One-in-All. This stage is described by Guru Nanak as follows :

*Panch Sabad Dhun Anhad Waaje
Ham Ghar Sajan Aai (764)*

All sound in the Universe are through the five elements and the Eternal Lord makes these all to produce these sounds. Now I have realised the God within and my mind is filled with such a perennial bliss and joy that all sounds of nature are

unbeaten sweet music to me, and fill my mind with unexpressible rapture. This is how the devotee sees the Divine Lord in his Physical Manifestation :

*Brahm Deesai Brahm Suniai
Ek Ek Wakhaniai.
Aatam Pasaraa Karan Haaraa
Prabh Bina Nahi Jaania. (846)*

Now, the devotee sees One-in-All and All-in-One and hears the tune of the Lord in every creature and explains that there is but one Almighty Lord, who is all pervading and creator of the Universe. And none else is known having such virtues.

*Eh Wis Sansaar Tum Dekhde
Eh Har Kaa Roop Hai
Har Roop Nadari Aiya. (922)*

After this, in case the searcher continues the meditation on the Divine Gurmantra (Waheguru) and keeps company of God conscious persons, wherein there is always intunement with the God and there is absolutely not a trace of egoism, then the seeker reaches the sphere of Nirakar or Suchkhand (the sphere of Eternal Truth).

*Ekal Chinta Rakh Ananta
Aur Tajho Sahb Aasa Re.
Parnwai Naamaa Bhaye Nihkaamaa
Ko Thakur Ko Daasaa Re. (988)*

Then O' man, give up all attachments to the worldly things and rising above all desires, ever keep the mind fixed on the Divine Name. Nam Dev says in deep humility and meekness, thou shalt become a selfless searcher after Truth and become

One with him. The worshipper and the worshipped Divinity shall blend into each other.

In all, there are three types of ephemeral worldly pleasures. By over coming these, one reaches the sphere of Nirakar (the Eternal Reality).

1. Sensual worldly pleasures

*Chhaadan Bhojan ki Aas Na Karyee
Achint Millai So Paaye. (1013)*

The searcher after truth does not aspire or show craving for attractive clothes and delicious tasteful food and whatever the Nature gives to him, he accepts it as a blessing, with respect.

He should not pretend to be above all these desires by merely observing fasts and other such restraints and self-imposed torture on the body to show one's false image to the society. He should not feel jealous of others enjoying such pleasures and should not show even slightest grumble on his account. All the functions of the body including the sex be carried out according to the Nature's Law and Order and he should not indulge in low pleasure of flesh and down-grade himself even below the animals.

2. Self-Praise and egoism

*Ustat Ninda Dou Tyaagai
Khojai Pad Nirbaanaa. (219)*

The searcher should not care and pay any heed to self praises, admirations as well as criticism, rebukes and dishonour by others and should go on endeavouring to reach the destination of spiritual blissful state.

Whatever worth you are, so you are. You cannot become great simply by worldly praises and admiration by others and similarly you cannot be made low and downgraded in your spiritual and moral attainments just through ridicules rebukes and dishonour by others.

3. Desire for Personality Cult.

The desire to remain famous, renowned or celebrated even after death is also an hindrance to tread on the Divine Path, O' searcher why are you thinking in this way because after death these types of things do not pay or matter to you for the enhancement of your spiritual stage. Your engrossment in such thoughts is mere wastage of time and energy and deviation from your path of truth.

The above mentioned three types of worldly desires are vanished with the grace of the Satguru, the company of the God conscious persons and One's own devotion and endeavour. Then the traveler of the spiritual path one day reaches the Divine destination.

Sorath Mehla 9
Jo Nar Dukh Mein Dukh nahi Maane
Sukh sneh Ar Bahi Nahi Jaake
Kanchan Matti Maanai.
Neh Nindeya Neh Ustat Jaa Kai
Lobh Moh Abmaanaa.
Harkh Soge Te Rahe Nyaaro
Nahe Mann Apmaanaa.
Aasa Mansaa Sagal Tyaagai
Jag Te Rehe Niraasaa.
Kam Krodh Jih Persai Nahan
Teh Ghat Brahm Niwaasaa.
Gur Kirpa Jih Nar Ko Kini
Teh Ih Jugat Pachhaani.

*Nanak Leen Bhaiyo Gobind Sion
Jio Panni Sang Paani.*

A Person, who arises above all pain; who is affected not by worldly pleasures, comforts, attachment and fears and cares a fig for gold considering it merely clay or element of earth; Pause who is swayed not by dispraise or praise and who suffers not from greed, worldly attachments and pride; who remains unaffected by worldly joy or sorrow and who minds not honour or dishonour; who renounces all worldly desires, hopes and yearnings, remains unattached with the world and to whom lust and wrath touch not, realizes the Divine within i.e. the All-in-one and One-in-all dwells in him. He who completely submits to the will of Guru and thus gets his divine grace, finds this path of divine realization and reaches the sphere of God consciousness, as water mingles with water.

That is the end of spiritual endeavour. After this, there is no further spiritual stage, sphere or region and this final stage of the God consciousness is to be attained within oneself in this human life cycle.

*Mat Ko Jaanai Jaaye Agai Paayesi
Jahe Karam Kammaai Tehaa Hoesi (730)*

Let no one think that he will obtain a place of rest, here after. As are the deeds of a man, so would he become.

This holy hymn of Satguru Teg Bahadur Ji Maharaj, the embodiment of self-sacrifice and devout love shakes up the minds of all the searchers after Truth and reveals that O' man, if you have been blessed with these Divine bounties, then remain grateful and surrender yourself completely to the Almighty for his spiritual blessing and go on singing with love

and devotion, Guru Nanak the Great! Guru Nanak the Great!!
Guru Nanak the Great !!! whose guidance for meditation on
the Divine Name and singing the Holy hymns and keeping
the company of the God conscious persons has brought you
to this stage. Always remain fully imbued in the Divine Name
and be in peace in the holy dust of the feet of the company of
the God conscious persons.

*Dhoori Wich Lulandri Sohan
Nanak Tai She Naale. (1424)*

Nanak says, in the company of my spouse, the Lord, I look
beauteous even when rolling in dust.

But in case such a spiritual stage has not come to you, and the
Holy word of Satguru is repeatedly shaking you up with the
divine beating to reach the spiritual destination, then for
God's sake, nay! For your own selfish sake, fall down with all
humility at the door of Guru Nanak Dev Ji Maharaj like a dog
of the door fo the Baba (Guru Nanak) who never leaves the
place of His Master. When you wil meditate on the Divine
Name with all humility, then Lord Master will be merciful
some day and by removing all your dirty impressions of th
emind will take you in His lap.

*Nanak Garib Dhai Paya Doarai
Har Mail Laiho Wadiyai (757)*

The humble servant Nanak falls on Thy door. It is to Thine
glory to unite me with Thee, O' my Lord.

As a remarkable sign of his humility, an uplifting example for
us, the great Satguru Nanak calls himself humble and poor.
The humble Nanak has fallen; has flung himself at Thy portal.
It is to thine glory to grant me union with Thee, O' Lord.

But it is most essential to realise not to become egoistic in any slightest manner in thoughts, speech and deeds, otherwise you will fall down to the same worldly ditch even after reaching the spiritual glories as high as the seven skies.

*Ucha Chare So Pawai Pyallaa
Dharan Pare Tis Lagai Na Kaalla (374)*

He who becomes egoistic shall fall down to the lowest stage whereas the person who remains in humility, meekness and submissiveness with full devotion in meditation on the Divine Name fears no downfall in his spiritual progress. O' searcher, completely submit yourself to His Will whom you love with devotion. It is to lead a cursed life without devout love of the Lord.

The overcoming of the ego and the passions of the body is thus the Faqiri or is Gursikhi. And without devout love and grace of the Lord., the evil of egoism can not be conquered.

*Jis Pyare Seo Neh Tis Aagai Mar Chaliye
Dhri Jiwan Sansaar Taakai Paachhe Jiwanaa (83)*

To live after Him is to lead an accused life in this world. It behoves one to die before one's beloved. To live after his departure is to lead a cursed life, i.e survival without the Divine Name is a Curse.

The body if lives, should live under the Command and Will of the God, but the mind should be detached from the worldly affairs and should always remain immersed in deep devotion of the Lord and under the command of His Will.

In the spiritual sphere, the seeker experiences three stages, viz.

1. Deewani - the Divine Madness - (Madness for the Divine Love)
2. Mastani - the Divine Engrossment (Immersed in the Divine Within)
3. Dani - the Divine Wisdom and Bounty for the guidance of the humanity.

Satguru Nanak Dev Ji Maharaj Himself experienced these three stages for guidance of the humanity. He came to this world with all the Divine Wisdom and Bounty and whosoever came to him went with all the Divine Blessings. In the early stages of his life, He exhibited the stage of Deewani and Mastani when he was engrossed in the realization of the Divine order within to carry out the Divine Mission in the world. He stopped eating and talking and was considered to be seriously ill. When the doctor could not diagnose any disease, Guru Nanak Dev Ji Maharaj told him that Divine illness for the Divine love in the heart is beyond your medical knowledge. When he left the house and went to the graveyard and depicted ecstasy, he was considered mad and demon.

Guru Nanak Dev Ji Maharaj narrated this in the Gurbani :-

*"Koi Akhe Bhootna Ko Kahe Betala
Koi Akhe Aadmi Nanak Vichara
Bhaiya Diwana Shah Ka Nanak Baurana
Hao Har Bin Aur Na Jaana." Rahao.*

Some brand him (Nanak) as a ghost and some as a goblin. Some call him a miserable man, who needs mercy. Nanak is

mad and crazy after the love of the Divine Master and recognizes none else in the Universe.



UNBHAV PARKASH

(The Sphere of the Divine Manifestation Within)

"Ik Onkar Satgur Prasad

JAAP

Sri Mukh Wak Patshahi 10.

Chhapai Chhand, Tav Prasad"

Chakar Chihan Ar Baran Jaat Ar Paat Nahen Jih

Roop Rung Ar Raekh Bhaekh Ko-oo Keh Na Sakat Kih

Achul Moorat Unbhav Parkash Amitoj Kahejai

Kot Inder Inderan Saho Sahan Ganijai

Tirbhawan Maheep Sur Nar Asur Naet

Naet Ban Trin Kahit

Taw Sarabnaam Kathai Kawan

Karam Naam Baranat Somit 1

In Jap Shaib, Guru Gobind Singh Ji Maharaj says that the God has no sign, design, religion, caste or creed. No one can describe His shape, colour, sketch or robes. He always remains in unending Divine manifestation and is a subject of realisation within. No one can explain Him or His Greatness with intellect. But, one can realize His presence in every bit of his body. One can become God conscious. But, no one has any word to express His characteristics.

As a person can feel the waves of happiness and sorrow in every bit of his body, but no one can explain their manifestation physically. In the same way searcher after Truth can realize the Eternal Reality within and feels the same in every act and shape of the Nature by daily meditation on the Divine Name, taking part in singing of holy hymns (Hari Kirtan) or listening with rapt attention, taking benefit of the unselfish service and carrying out spiritual

discourses (Bahar bheetar aeko jano Eh Gur gyan bata-ee), the mind within realises the Eternal Reality in every act and shape of the Nature. The seeker visualizes the Divine manifestation in every creature and every voice is realised as the voice of the Divine Master. It becomes explicitly clear to him that the manifestation of the universe and words and languages and sounds of living beings are the creation of the Divine Lord (Waheguru).

*Mann Saacha Mukh Saacha Soae
Awar na Paikhai Aeks Bin Koae
Nanak Eh Lchhan Brahamgyani Hoae (722)*

The fifth Guru Nanak, Guru Arjan Dev Ji Maharaj says that a person who has realized the Divine Truth within and speaks only the Divine Truth and considers none else in this universe except the Divine Lord, is characterised as the God Conscious or the Divine Knowledgeable One.

This stage is attained by strictly following the teachings of Gurbani, i.e. recitation of the Divine Name after taking bath at 'Amritvela', recitation of Nitnem Gurbanies, singing or listening the holy hymns (Shabad Kirtan) in praise of the Almighty with full love and devotion and rendering selfless service for the mankind and keeping the company of the God conscious persons.

*Brahm Deesai Brahm Suniai Aek Aek Vakhaniai
Aatam Pasaara Karan Haara Prabh Bina Nahi Janiai
(846)*

Now the devotee sees One-in-All and the All-in-One and hears the tune of the Lord in every creature and exclaims that there is but One Almighty Lord, who is All-pervading and

creator of the Universe. None else is known having such virtues.

There are three stages to reach this sphere of the Divine Truthfulness :

1. Asti - realisation of the Divine within
2. Bhanti - realisation of the Divine in the manifestation of the Universe
3. Priya - Complete engrossment in the Divine Reality within and without

1. Asti

When the searcher follows the teachings of the Gurbani in his daily life in letter and spirit and meditates on the Divine Name with every breath, then with the passage of time after 10-20 years according to the love, devotion and hard work in this direction, the Divine Reality manifests within and a moment comes when something Divinely Within realizes that there is no physical body or universe and everything is the Divine Reality within. Then it becomes explicitly clear that something Divine within who realises all this within is the Aatam Dev - the Divine Light.

Before the attainment of the stage of Asti (realisation of the Divine within) the seeker used to see His body and the figures around him and the whole world as real and Atam Dev (the Divine Light Within) was considered as a remote thought with wavering mind. Now the Aatam the Aatam Dev has been realised as a Reality and the whole world including one's own body as false.

*Sadho Eh Tan Mithia Janau.
Ya Bhitar Jo Ram Basat Hai
Sacha Tahae Pachhanau. (1 Rahao)*

The Ninth Guru Nanak, Guru Teg Bahadaur Ji Maharaj says, "O' searcher after Truth, realise your body as false and mortal. But the Divine Light within this body with whose blessings you are doing everything in this world is the Divine Reality within and without".

2. Bhanti

After attaining the first spiritual stage, i.e. Asti, if the searcher goes on following the teachings of Gurbani and continues to meditate on the Divine Name, keeps company of the saadh sangat and does selfless service, with full love and devotion, then with the passage of time, he is engrossed in the Spiritual Bliss and the Divine Light within. All his worldly thought waves, and the attraction towards the worldly enjoyments, desires and aspirations get vanished. He remains always in tune with the Divine Reality and the Divine Order. Guru Nanak Dev Ji Maharaj explains this stage as :-

*Rung Haseh Rung roweh Chup Bhi Kar Jahae
Parwah Nahi Kisai Kaerae Bajh Sachae Nah*

The seeker enjoys the Divine Reality and sheds the tears in thankfulness for the Divine Bounties and gets completely engrossed in the Divine Bliss without caring for anybody or anything except the Divine Lord in the Universe. When searcher's faith on the Divine Reality gets intensified with the final Divine Shake up within, then two more spiritual shake ups and teachings are required to establish the final stage of the Divine Realisation.

One is the holiest hymns of Gurbani which are lying hidden like pearls in the infinite sea of the Lord's words and whose knowledge comes through the Satsang (the company of the God conscious persons).

The second is the confirmation through the God Conscious persons who have themselves entered this final sphere of the Divine Realm.

*Santan Ki Sunn Saachi Sakhi (Evidence)
So Boleh Jo Paikheh Aakhi*

3. Priya

After both the spiritual shake-ups of self-within and through the great holy hymns of Sri Guru Granth Sahib Ji Maharaj and that of the evidence of the God conscious persons, the priya stage of the searcher gets established. Then the meditator, meditation and meditated upon, knowledge seekers, knowledge and the Divine become One. This stage is explained by the second Guru Nanak, Guru Angad Dev Ji Maharaj as under :

Kisnoon Kahi-ai Nanaka Sabh Kichh Aapae Aap

O' Nanak, the Divine Lord is everything and none else
The attainment of the final spiritual stage is in fact a Divine Marriage (Union) of the seeker with the Divine Master (Divine Husband) which is enunciated by fourth Guru Nanak, Sri Guru Ram Das Maharaj in Soohi Mehla 4, which is in the form of four stanzas for this Divine Union.

*Soohi Mehla 4
Har Pahlari Laav Parwirtee Karam Dir-Raya Balram
Jio
Bani Brehma Vaed Dharam Dir-rau Pap Tajaya
Balram Jio
Dharam Dir-rau Har Naam Dhi-aa-vau Amrit Naam
Dir-raya*

*Satgur Gur Poora Aaradhoh Sabh Kilwikh Pap
Gawaya
Sahej Anand Ho-aa Wadbhagi Mann Har Har Meetha
Laya
Jan Khai Nanak Lav Pehali Arambh Kaaj Rachaya.*

The first thing required for the searcher is that in his worldly affairs, he should lead a life of good actions. He should adopt all the good qualities like cool mind, contentment, kindness, forgiveness according to all the sacred books of spiritual knowledge and set aside all the bad qualities of looking at the bodies, wealth, contempt of the other persons and falsehood, etc. While leading on such a religious path and the shedding of the evil habits of the mind, the Gursikh should meditate on the Divine Name with full faith. Then with the Grace of the Satguru, all the dirt of the inner mind (that is the evil impressions of the previous births and rebirths) will be washed away. Then the meditation on the Divine Name will taste sweet to the very lucky searcher (young woman) and will in a normal way she will feel pleasure in this. In this way, the function of the marriage of the searcher lady with the Divine Reality will begin.

*Har Doojarri Laav Satgur Purakh Milaya Balram Jio
Nirbhau Bhai Hoae Haumai Mail Gavaya Balram Jio
Nirmal Bhau Paya Har Gunn Gaya Har Vaekhai Ram
Hadoorae
Har Atam Ram Passaria Swami sarab Rehaya
Bharpoorae
Antar Bahar Har Prabh Eko Mil Har jan Mangal Gaae
Jan Nanak Dooji Laav Chala-ae Anhad Shabad
Vajaae*

When the searcher by following the first step i.e. listening to the Divine Truth (Ears drinking deep of the teachings of the

Satguru, ever weighing them in her mind and acting upon them with love and fervour) cleansed mind of the evil impressions, then the searcher developed a Divine telepathic link (within the mind) with the Divine Master within, and her mind got rid of the fear, and her self-egoism was eradicated. With the vanishing of the self-ego, her mind became cool and calm and a wave of pious love and fervour started flowing in it. With singing praises of the God (meditating on the Divine Name and singing of the hymns), the presence of the Divine Reality was realised, and all the creations appeared like the embodiment of the God and waheguru manifest throughout the whole universe. The mind within and the eternal Divine (The Divine manifest throughout the creation) merged into oneness, and the searcher in the company of the God conscious person got imbued in his praise. Guru Nanak Dev Ji says, that in the second step, the searcher lady began to hear the sound of Waheguru through out the whole creation.

*"Sabhai Ghat Ram Bolai Rama Bolai
Ram Bina Ko Bolai Rae".*

*Har Teejari Laav Mann Chao Bhaiya Bairaagiya
Balram Jio*

*Sant Jana Har Mael Har Paya Vad-bhagiya Balram Jio
Nirmal Har Paya Har Gun Gaya Mukh Bolae Har Bani
Sant Jana Vadbaghi Paya Har Kathi-ai Akath
Kahaani*

*Hirdae Har Har Har Dhun Up ji Har Japi-ai Mustak
Bhag Jio*

Jan Nanak Bolae Teeji Laavai Upjai Mann Biraag Jio

At the third stage, the attraction (love) of self realisation got generated in the mind of the searcher, her mind detracted from the universe seen with the eyes and the desire of search of the unseen Divine intensified. The desire of coming in

contact with the God conscious persons (Guriksh) increased, and with her good luck, she got the company of the Gurmukhs and her link with the eternal Reality was established within her mind. The ever-merciful Divine presence was realised within, and His praise and pious discourse got intoned on the tongue. With great good luck, she got the company of the God conscious persons and the searcher got immersed in the discourse and knowledge of the inexpressible Divine. The pious all-hail of the eternal Divine flowed from the mind all the time, and the Divine Name immersed on the tongue of this lucky searcher. Thus, says Guru Nanak Dev Ji, that the mind of the searcher totally got detracted from the manifestation of the visible creation and the attraction of union with the Divine within got intensified.

*Har Chauthari Laav mann Sahej Bhaiya
Har Paayia Balram Jio
Gurmukh Milia Subha-ae
Har Mann Tann Meetha Laayia Balram Jio
Har Meetha Laya Meerae Prabh Bhaya
Undin Harliv Laaee
Man Chindiya Phal Paya Swami
Har Naam Waji Wadhaee
Har Prabh Thakur Kaaj Rachaya
Dhan Hirdai Naam Vigasee
Jan Nanak Bolae Chauthi Lavai
Har Paya Prabh Awinasee.*

When the stage of unattachment of the world and devotion and love for the Divine within get intensified and she (as Gurmukh) offered her body, mind, and wealth i.e. everything to the Satguru,

"Tann Mann Dhann Sub Saup Gur Kau Hukam Maniai Pa-ee-ai". Then she got intuned in the service of the Gursikh (the God conscious one) i.e. Gurmukh.

*Awar Sianap Sagli Chhad. Tis Jan Ki Ku Sewa Laag.
Aawan Jan Naa Hovi Teraa. Nanak Tis Jan Ke Poojau
Sad Paira.*

Fifth Guru Nanak, Guru Arjan Dev Ji says, O' seeker, leave aside your intellect and worldly wisdom and be in the Divine service of the God conscious person.

Then, uprooting all the sense of egoism and in complete unison with the Divine Name, the searcher reached the sphere of God consciousness. All his thoughts and ideas of fulfilling worldly desires got vanished and she did not expect worldly things from anybody. And by completely submitting to the Will of the God, she was lucky to have reached the fourth stage and she realized the 'All-in-One and the One-in-All' in his mind and became Gurmukh (The God conscious person) i.e. she became one with the Guru and reached at-one-ment with the One-in-all and the All-in-one. The sweetness of the Divine Name dwelt throughout her body parts day and night and all the time, her affection with the Waheguru came to be in complete unison. Then the attraction that she has for realising the eternal Reality, became explicit in her own mind within and the searcher lady and the husband (The God, in other words, Satguru) became one. And the appreciation of this union came to her from within and without and her mind became very joyful and filled with Divine happiness.

The Divine Husband (God) got married the searcher (Gursikh) and the inner self of the Divine Bride (Divine searcher Gursikh) got filled with Divine joy and spiritual bliss. In the

fourth holy hymn, the Fourth of Guru Nanak sayeth that the searcher and the Divine Husband reached at-one-ment.

